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The undersigned, Dele-  
gates to the Convention, hold-  
ing the same in St.  
Louis, Missouri, on a sub-  
stantial basis of your. We have  
been fully convinced, both from  
the words and facts of recent occur-  
rences at the interests of the Church  
and of the community, within  
our bounds, and other  
facilities for the diffusion  
of knowledge, and the exertion  
of influence upon the public  
mind, that the Convention, as  
the Convention, is the location  
within our bounds,  
We also asked  
to publish a religious  
paper upon the same  
subject, which  
However, grant us  
the same upon our  
the  
conference, to  
requested to do  
other full and  
and a full  
report, we have de-  
termined to con-  
template as one of  
importance, we have pro-  
visioned of a Com-  
mittee of five of  
act, in the matter  
and therefore, by whom all  
will be made,  
justify it, the  
the follow-  
with which  
are located at  
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understand  
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Thursday, we  
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... and A. 17

*[The page contains faint, illegible markings and bleed-through from the reverse side.]*

to the money they may re-  
 to Court, Office, promptly, that  
 and how to not, which con-  
 of, W. WINDHAM, Mississippi Confer-  
 ree; W. R. DOTT, Louisiana Confer-  
 ence; J. HAMILTON, Alabama Confer-  
 ence; and W. MOORE, Arkansas Con-  
 ference.

THE COMMITTEE.

Our Paper.

After stating a few facts, we need not inform the thinking portion of our readers, that we labor under many disadvantages in bringing out what purports to be a "specimen number" of our paper. We have as yet no editor; and the parties charged with the duty of issuing this number are entirely unused to such work—live at a distance from the place of its issue; and then, for the arrangement of the matter, correction of the proof, and attention to the law of supply and demand, we have been obliged to rely upon others. Besides, all the parties concerned have their assigned work to perform, which, of itself is enough to occupy their time and energies, without this additional task. Need we remind our friends that, making its appearance under such circumstances, this can hardly be regarded as a "specimen" paper with regard to style or ability, but only in reference to its typography, general arrangement and appearance. We hope, my confidentially expect, that our editor will give our people a far better sheet. Though we do not come before the public to make an editorial bow, and, therefore, are not called upon to "give pledges," yet, as we cannot withhold its favor and patronage from our paper, we may properly define the position of those engaged in this enterprise, (so far as may encourage our friends and disarm our enemies, if we have any.) We most unhesitatingly declare our loyalty to God alone; to all its Scriptural doctrines and institutions, legitimate usage, and constitutional decisions and operations. And though some of those decisions might bear hard upon us, and seem to be partial; yet, if legitimately made by a national majority, they should be respected, and such majority shall not be assailed as Southey might think. We intend to show the General Conference that we were bound to be, at least, as loyal as its own officers. We occupy no antagonistic position, and we try to be friendly with all, especially with our brethren of other sects. For while we think our solitude for the benefit of the nation the "vineyard" in which we have commenced this undertaking, we do not intend that our interests and our rugged soil make us forget that others have interests, and that we belong

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Plan to obtain 10,000 subscribers.

The brethren of these Conferences embraced in this paper, will readily perceive that a large number of subscribers is requisite to sustain a *New-Orleans* weekly paper at the low rate of two cents per annum. We do not think that less than 10,000 subscribers should be estimated upon, which would be an average of over thirty to every preaching. Can that number be had? We believe it can, easily. By placing our members and friends—merchants, mechanics—living in close communication with New Orleans, would not give the sum of two dollars a year, for the general news, the religious news, and the *Concurrence* and *Inter-Confessional Observer*, to any number of the religious press, which we propose to publish every week? We believe it is only necessary to ask for subscribers, to obtain them. Let it be shown, then, when is the fact, that this is the case.

and, that the city weekly Breeze, Current, to be found in it, are made up to the day of its issue.

We would ask each one of the brethren, upon receipt of this specimen number, to sit down and write to some one of the Committee, stating what number of subscribers he will pledge himself to obtain. And then, as soon as possible, let him forward the names of

individual subscribers, stating carefully their address, and enclosing the subscription price, in advance.

PROLOGUE.—As we do not know the addresses of many of the brethren to whom we wished to send our paper—it not being indicated by the manner in which their appointments are published in the minutes.—We have, in all such cases, sent it to the Presiding Elder of the District, and hope he will see that they are forwarded to the brethren immediately.

Methodism at its Work.

No World's Convention can make all Christians think and speak and do alike. It would be unfortunate for the world's conversion if this could be done. They are more dreamers, who talk, in this sense, about one platform, and pray for the watchmen "to see eyes to eyes." Their notion of unity is Utopian. God launched out the Universe under two distinct forces, the centripetal and centrifugal. These influences are diverse, but not contrary. The admirable unity of the Church consists in this very diversity. Every denomination has its particular mission, when viewed in relation to other denominations. Its manner of operating and its peculiar appliances, fit it especially for doing work not otherwise to be done, and which, nevertheless, must be done. True toleration does not demand of one sect to dilute its doctrines and affect the peculiarities of others, and obliterate those lines that distinguish, not Christians, but sects. By how much the Methodist Church becomes like the Episcopalian, Presbyterian or Congregationalist, by so much Methodism is become unnecessary. The work which, in its new phase, it professes to do, can be done without it, and better done by an organization more complete and experienced. It is prepared to be absorbed. There is no longer any reason for its separate existence.

It behoves us, then, to inquire not only as to our general duty as Christians, but what we owe to the world particularly as Methodists. What do the wants of the times demand of us? Attention may be directed to a few points, most prominent:

**Universalism.**—The Baptists, Congregationalists, Presbyterians, and a large portion of Episcopalians, are Calvinists. The Methodists alone stand pledged, as a sect, to the doctrine of universal redemption, to proclaiming the ever-obeying news that every man may be saved—of lost, his own fault, and not the fault of God, and of the military warnings of apostasy. People go to Methodist Churches to hear of such tidings; no where else are they more of hearing them in candor and fullness avowed, and all their momentous consequences pressed. Let us, ministers, stand to this presentation of the way of salvation, so animating and commanding itself to the reason of every man.

**Preaching the Gospel to all:** Holding Universalism, there is some authority and encouragement to do this. We are sent to no particular class: debtors to all, to rich as well as poor. No economy of doctrine or discipline compasses mankind like ours. Like Paul we number our converts from Caesar's house—hold out to Philemon's kinsman. Our new arrangements admit of no monopoly of social privileges. In our houses of worship the high and low meet together on equal ground. How does even the position *taken* that the Apostles of the Gospel *visited* out the seats in that great house of his at Rome! There may be some excellent reasons for policy in visiting. It is unquestionably the policy for raising revenue and securing select congregations. Let others have that. Some body must keep open and if the Methodists do not, who will? The poor-man and his family must not be shut out. There ought to be at least one place where they struggle

ly feel free to come. It has fallen on us to provide it. The glory or the shame of it must be ours. Assemblies shored on this principle may not be so select or paying; but in either case they respect they will compare favorably with that which gathered about the tent when the great sermon was preached.

*Itinerancy:* There may be advantage peculiar to a settled pastor who is not so apt to answer them, "What do we not know, and what have we not taught the world to know?" Itinerant system of gospel proclamation? It has made us. The great information since Luther's been derived by it. Does it not develop money as the revivers of this system do? The times the Apostles traveled about, to proclaim, and secure to the church and to the world any benefit from it. It may do for some to sit down, but some must stir around, or every thing will fall into stagnation.

On active current puts every thing about it in motion. They may have the easier lot who enjoy their homes and stay by the staff, but there must be pioneers and recruiting. The wilderness as well as the city must echo the voice of the preacher. The church requires and waits for an impulse which nothing but itinerancy can impart. This may be toilsome and thankless, but we have been detailed for it.

it is our work. Are we weary of it? It must be done. We well know that a pass things will soon come if it be not done. What denomination has declared itself ready to take our place? We are persuaded that much that is said by a settled ministry in favor of their system is intended rather to excuse themselves than to blame us. The large minded among them would lament to see us take them so seriously as to quit our course. They know well that it supplies defects among them, otherwise remediless.

*An earnest and pious Ministry*  
These are they that have turned the world upside down. They may not be learned, but they have done a work which learning with less piety has failed to do. Methodism claims this class of men. She brought them out, and stood for them, and proved them. Called of the Holy Ghost, they distanced mere college-bred preachers. It amazed every body, but they did it. Their success in winning souls—the legitimate aim of the ministry—gave objectors no time to examine into their literary qualifications. They were minute men, a noble generation, not yet run out, thank God. They were men of one book, but that book they were familiar with. They had spelled over it, read over it, thought over it, wept over it, prayed over it. They troubled themselves little about what philosophers had said, but there was one thing they could say with tremendous force, "Ho that believeth upon is baptized shall be saved; and he that believeth not shall be damned."

*We are doing nobly for education*  
This too is our work; but never, never, let us make our ministry dependent upon the issues of our colleges. There are many who have only heard of Calyle and Emerson, and value their Bible divinity is none the worse for it. Their reverence of religion is gone, their love for souls and the Saviour ardent; they can do work. Others may sneer at these men; Methodism must not deny them. No system can employ them to such advantage as ours. The Lord of the Harvest sees this, and sends them to us.

*Assurance of pardoned sins*—We once had this pretty much to ourselves. An thing beyond a vague hope of Christ as to

appearance with God, was set down as presumption. It is not so now. Many members of other churches unhesitatingly profess it—some of their ministers preach it. Let us continue to hold up this privilege of believers, urge the witness of the Spirit, and perfect holiness—*else the people may get back hoping and trusting again.*

*Revels:* Who has not thrown a stone at this peculiarity of Methodism? *Excitement! Excitement! This is an old sound. If we look among the revivers of the last century they were everywhere, and perhaps converted at a Methodist revival—both ministers and laity. If they forget the rock whence they were hewn, we must not. Methodism was born in an excitement; and in our must live. We deal plausibly in exciting topics; from the earliest times the world; exciting. Professor Deems, in review of Christmas Evans's spirited sermons, says he is not surprised they should be Welsh jumping under Welsh preaching.*

What would become of many communities, if it were not for an occasional Methodist revival? Our neighboring pulpits may declaim against them; it would be to empty seats; but for them to give them to what they call for and we should see a peace prevailing, as spiritual as any excitement could be—the peace, the quiet the still repose of a *revival*. The very revivals spoken against are all that redeems Methodism from contempt in their eyes, and makes them feed its power. How it stirs and shakes them up! How it urges them out of their sluggish habit! They complain and murmur and—*strike into a trot.* The poor are hurried up the stairs, and

The communicants looked up, and struck  
 a wondrous chord, weekly prayer-meetings at  
 tempted, the benches mended, and  
 things set to rights with diligence  
 This field is given up to Methodism  
 Let them occupy it: in it their strength  
 lies. Where is the mourner's bench  
 Call it by its name. Invite sinners up  
 to it. Pray over them; labor with  
 them. Sing the songs of Zion—the  
 lively songs: "Forgo it not the chorist—  
 my happy lot him tell what God has  
 done for his soul. Carry on the meet-  
 ings, day after day, night after night  
 Awake, arouse the people; that they may  
 be saved. Methodism may be in our  
 meet-it is allowed her to be earnest  
 People expect to hear, and see, and feel  
 in Methodist Churches, what is not  
 permitted them to hear and see and  
 feel elsewhere. They have a right to  
 expect it, and to complain to God if their  
 own disappointed Public opinion and  
 their very structure will not allow other  
 churches to work as we do, they should

him is our work. Shall we, through pride, or faintness, or shame, abandon it? God forbid! When we cease to be revivalists, we have forfeited the Charter from the Head of the Church with which, in the days of the Wesley a people were thrust out, called Methodists; and then God will raise up other people to do that work which we were unfaithful to. Away, away with

this cant—the same cuckoo songs again  
 revivals. When they cease among us  
 the glory has departed. Let us swing  
 loose from the trammels that a pecu-  
 propriety would cast about us—despise  
 the shame—the work and get the  
 ward. The Lord multiply revivals af-  
 the old style, and in great mercy to the  
 earth keep his people always upon it  
 too learned, or well-bred, or decent  
 re-necat the scenes of Pentecost—  
 may that 'people be the Methodists.  
 the smoking multitude shoot out  
 words, drunk, excited, enthused, bo  
 notwithstanding, any way if souls are  
 saved.

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### The Ninth Section.

Some of our contemporaries seem great-  
 ly chagrined that the section relating  
 to slavery was not stricken from the  
 Discipline, by the late General Confer-  
 ence. And to set themselves and the  
 delegation right before the public, they  
 give the action of the Conference; show-  
 ing how each member voted. To the  
 we presume, no one will object; as  
 Doubtless, voted conscientiously; and  
 had to them, good reason for their ac-  
 tion. Doubtless, too, most of them be-  
 had the good fortune so to connect  
 themselves to the approbation of the in-  
 telligent and candid, by a long course  
 of consistency and uprightness, as to  
 secure their confidence, and thus prevent  
 any inference being drawn from their  
 vote prejudicial to their soundness of  
 usefulness, even, though no explanation  
 of the grounds upon which it was based  
 should be given. We presume that  
 there was no one who voted against the  
 removal of said section, who wished  
 to retain a day, for its own sake, or  
 testimony against ~~any~~ doctrine. The ques-  
 tion or removal, under the circum-  
 stances, would be productive of more  
 evil. And we confess that we have  
 sympathized with any man, who would  
 march forward to desired results, irre-  
 spective of consequences, unless we were  
 warranted by the express command of God.  
 Had a "Layman," whose article ap-  
 peared in the last Southern Christian Advocate,  
 understood the facts in the case, he  
 could not have suffered himself to write  
 that which looks so much like (though

question not his intention) an attempt to throw suspicion upon, and excite prejudices against, those who did not vote with the minority.

The Delegates of the South-Carolina Conference, on the one hand, declare that its removal was indispensable to their peace and welfare, if not to their existence. But those of Kentucky, Louisville, St. Louis and Missouri Conferences, on the other, stated that its removal would do them immense mischief; as their enemies, along the border, would lay hold of it as a weapon with which to rend them in pieces. The General Conference believed both parties equally honest and sincere; but here were four Conferences to one, and they were compelled to the conclusion, that the facts before them; that far the greater evil would result from its removal.

In confirmation of this opinion, we are informed, that the attempt to remove this section has been seized upon by our eagle-eyed enemies in Missouri, and made the subject of an inflammatory and calumnious pamphlet; in which, a violent attack is made upon our Church; and our members appealed to, to free themselves from such an alliance! We, ourselves were informed, by a member of the Church residing in St. Louis, that had the vote been carried, the Church in that city, would have been ruined. We hope the time will come, and that ere long, when the obnoxious section may be removed, without injury to any party. Until that time arrives, or, at least, a time when its removal would do less injury than at present, we must try to acquiesce in things as they are.

THE RIGHT OF PETITION.—In the pro-

"Resolved, That the practice of petitioning preachers, either by official boards or otherwise contrary to the spirit of our economy and the principle of the ministerial system; and therefore urge our bishops, preachers and people who are continuant to this practice in future, to discontinue it."

The following, which we think had better be placed in its company without necessarily giving credence to any reasonable man, we find in Churchman:

"**DISOBEDIENCE.**—Ignatius Loyola, the founder of the Jesuits, who having served in the army, was afterwards a preacher, and whose disciples have always imitated in the most impressive manner the doctrine of implicit obedience, in religious exercises. He often said, that if a superior ordered him to do something against his conscience, he would rather rebel than obey; he should say without hesitation, 'I refuse.'"

Hence one prominent cause of the extraordinary success of religious orders is their discipline."

The essence of these extracts is *Spiritual Science*, "leading us over God's heritage," and is different to the principle of Republicanism, which requires that no man shall be compelled to do what he does not wish to do.

We omit the above from the New England Presbyterian. The writer was not of his way to meddle with what did not concern him. He belongs to the class who search for opportunities to quarrel with others, and we feel less hesitation in marking upon it as it deserves.

Where, however, are we to look for

no model and standard of Government, in somebody's views of religionism, or the word of God—put all things religious? To answer this question is easily answered. A man who can not recollect a single instance in which this class of objectors. Methodism or its policy, have asked, this according to the Bible? Who does it become the duty of the

refer to authority? To hear an individual urging an objection of his own volition, but not unexpected or strange, but from a minister of Christ it comes with a grace. Would any minister make such reference who was conscious that he could sustain himself from the word of God? Would the writer like to make the attempt to point out an instance in which an Apostle or Apostolic man found going through the country to inquire for his services, and sell himself to the highest bidder? Is the abridging anything but a little attempt to excite *little prejudice*? Does the author know what Thomas Jefferson said of Presbyterianism?

2.—We wish the writer had had magnanimity to place the matter before his readers; had he done so would have stated, as a counterpart to the above, that ministers are not permitted to select their places of labor. These two points be maintained, let these people yield the privilege of selecting teachers, and teachers the privilege of selecting places, and you have a well balanced system, far better balanced and far more scriptural than that which ministers contract for their services, and churches are served with talent proportioned to the amount of the treasury? It is easy to find fault—everyone can do that; but every one can remember the weak points in his own system, or tell whether it has more policies of scripture in it.

By the following it will be seen that our friends in Alabama are directed to their attention to an important and much neglected subject. One of the most important demands in connection with the Southern Church, is for a well digested system or plan upon which Christian masters may labor in the discharge of their duty to their servants. Much has already been done for the colored population, but it has been almost entirely confined to missionary operations, leaving masters, in the main, out of the question. But no system of church action can be substituted for the relief the master from his appropriating duties. As no party can properly be permitted to come between the parent and child, severing the former from the duties owed by the latter, so none can do so between the master and his

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So if you please, that this Individual was  
the general, in the first instance, shall be  
the best, *preliminary* to, and under this *Ma-*  
phew will follow. Now if men may be  
rational, from a state of *ferus*, they may  
Christians so teach, be suited for ever to  
live, and profess it. See *Exh. viii. 26*  
iv, 8. and *Pat. ii. 20. vi.* And can any  
guiltless man (God, who contributes to this  
world) What offence was it that Christ should  
were better for a man, that he have a million  
hundred about his neck and be cast into the sea,  
do it? Whether, then, men may really be

or not, Calvinism cannot escape the charge that it would ruin the soul for ever. It contains in being true where the hopelessness of this religion consists in the fact, that they cannot be restored to what they once were. This Calvinism to push with his horse, and it hath been feeding his own.

### Temperance.

TEMPERANCE OF JUSTICE. MONSIEUR D'OLIVIER. — The measure of sympathy and co-operation which Father Mathew receives from Catholic Ministers may be illustrated by an incident which occurred while he was in Mobile. He had been spending some time at College Spring Hill, a hazy moonlight night, when Father Blackman, the Principal, said to the driver, he was glad that he was going to take him away, that his temperance movement was a humbug, adding, that the next time he came out he (Blackman) would give him two floggings. A few days afterwards the driver had occasion to go to the college again, when Father Blackman was as good as his word, and giving him the drinks! Still the morality, justice, and such the character of a man at the head of the college, and with the formation of a character a moral of youth!

While Father Mathew was in Mobile was by pre-arrangement, the guest of Bishop Porter. This was a great management to prevent his co-operation with Protestants in the cause of temperance, for all who are acquainted with the Bishop know that no man is fond of troops than he. The result of this while was, that Father M.'s visit to the city of the great regret of the friends of the cause, made no friends in favor of Temperance, though Catholic pulls appeared in nearly every day paper, telling the world what had been done.

MOBILE.

### FACTS NOT EASILY ACCOUNTED FOR.

First, The Presbyterian Church is the most stripping over other in the land. Missionary labor and benevolent contributions; and, yet, not in piety, as seen by the comparatively few revivals it enjoys, and its opposition to the doctrine and experience of Christian perfection. On what principle is this to be accounted for?

Second, The Methodist Church is increasing in numbers, revivals, and many think in piety too — and yet

purposes do not keep pace with our  
crase. It is believed, that we give  
for education, for Missions and for  
support of the Ministry, in proportion  
to our means, than any other Church  
the country. *Why is this?*

*Third.* The Episcopal Church claims  
to be the *only true Church* in the land,  
yet it has less numbers, fewer con-  
ventions, less Christian zeal, and is doing  
less good—in short, it bears less au-  
thority and *fewer marks of the Divine*  
sanction, than any other Evangelical  
Church in the country. How is this?

*Fourth.*—1. It is the organized force  
of God judicial wrath upon men, for  
the sin of unbelief.

2. It is the result of the devil's wile  
determination to defeat redemption.

3. It is the developed *form* and *instrument*  
of Satan's opposition to Christ  
kingdom.

4. It is the organized and standing  
evidence of his malignity and enmity  
to men.

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**JUST IN TIME.**—We have received  
Communication from the President  
Elected preachers of the Baton Rouge  
District, urging that some party com-  
mence the publication of a religious  
paper in New Orleans. These brethren  
did not know of the resolutions formed  
by the Delegates of the several Con-  
ferences, and will doubtless be rejoiced  
to learn this fact. We shall most gen-  
erously rely upon their hearty co-  
operation.

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A plan is on foot, at the suggestion  
of Dr. Wyland, President of Brown Un-

versary; for the reorganization of the  
Institution and placing it upon an en-  
tirely new footing, which will require  
\$125,000. About \$100,000 have al-  
ready been secured, with a fair pro-  
spect that the balance will be forth-  
coming.

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We recommend all our readers to buy  
and read the life of Madam Guion, by  
Prof. Upham. They will find in it an  
instance of the very highest develop-  
ment of Christian experience and char-  
acter.

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ORIGINALITY.—John Bunyan is said  
to have taken the idea of his "Pilgrim's  
Progress" from Bernard's Isle of  
Man." Bernard, bis, from Fletcher's  
"Purple Island;" Fletcher, took his  
plan from Spenser's "Faerie Queene."  
Spenser, his "Faerie Queene," from  
Gavin Douglas's "King of Hearts";  
and Douglass, his plan, from the Myths,  
Fables and Mortalities that prevailed  
before his time.







